

American Missionary

(MAGAZINE.)

"Go ye into all the World, and

preach the Gospel to every creature."

AUG.,

1860.



CONTENTS.

MENDI MIS.—Letters from Rev. J. H. Dodge,	169
SIAM MIS.—Requests for prayers,	170
JAMAICA MISSION.—From Rev. C. C. Starbuck,	171
SPEECH OF REV. J. S. GREEN, &C.	171
FROM THE JOUR. OF AN AF. MIS'Y,	173
MASSACRES IN SYRIA,	174
SOUTHERN PRESBY'NS on slavery,	175
MISSIONARY ZEAL,	176
GIVING ALL FOR CHRIST,	176
AN AF. CHIEF'S PROHIBIT'Y LAW,	176
OHIO STATE CONFERENCE,	177
GENERAL ASSOCIATION OF MICHIGAN	177
THE KINGDOM OF DAHOMEY,	177
THE RIGHTEOUS HATH HOPE IN HIS DEATH,	177
SPECIAL NOTICES,	178
STATE OF THE TREASURY,	178
DEATH OF REV. NOAH EMMERSON,	178

CONTENTS.

TERRIBLE CALAMITY,—Death of Rev. H. M. Nichols & others	179
WESTERN AGENCY of the A. M. A.	180
RESULT OF COUNCIL —Dismissal of Rev. J. E. Roy,	180
HOME MISSIONS.	
FROM A MISSION'RY IN OHIO,	181
INDIANA.—F'm Rev. J. H. Jones,	181
ILLINOIS.—F'm Rev. B. F. Worrell. Church accommodations,	183
" F'm Rev. A. T. Rankin,	183
IOWA.—F'm Rev. Thos. Tenney,	184
KENTUCKY.—F'm Rev. Geo. Candee,	184
" f'm the wife of an exiled Mis.	185
REV. DANIEL WORTH,	186
GENERAL CONFERENCE OF MAINE,	186
GENERAL A-S-C-I-A-T-I-O-N of CONN,	187
CHILDREN'S DEPARTMENT.	
MISSIONARY INCIDENTS,	188
RECEIPTS,	190

For notices in regard to this publication, the Constitution of the Association, the form of Application, Legacies, &c., see the 2nd, 3rd and 4th pages of this cover.

New York:

PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION,

ROOMS, 48 BEEKMAN STREET.

Price, Fifty Cents a year, in advance.

POSTAGE.—In the State of New York, three cents a year, in advance. Elsewhere in the United States and Territories, six cents a year.

CONSTITUTION OF THE AMERICAN MISSIONARY ASSOCIATION.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Society shall be to send the Gospel to those portions of our own and other countries which are destitute of it, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided that children and youth, who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other coöperating bodies — each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-President, a Recording Secretary, two Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of twelve, of which the Corresponding Secretaries and Treasurer shall be ex-officio members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counselling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selecting of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which, by a reference mutually chosen, and whose decision shall be final, shall always entertain the complaints of any aggrieved agent or missionary.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for an act of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Churches and other local missionary bodies, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted) in the regular official notification of the meeting.

* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked and salvation of the righteous.

THE American Missionary.

(MAGAZINE.)

VOL. IV.

AUGUST, 1860.

NO. 8.

AMERICAN MISSIONARY ASSOCIATION.

MENDI MISSION.

Writing from Good Hope, April 10, Mr. Dodge states that, at the previous communion season, two new members had been received to the church at that station—one by letter from a church in Monrovia, the other, a lad 16 or 18 years of age, on profession of his faith in Christ. He was hopefully converted nearly a year before, and has since been exemplary in his daily walk. He is striving, by prayer and conversation, to win others to Christ.

Mr. Dodge says: "So far as I am able to ascertain, by observation and inquiry, the members of the church are adorning their profession. Our Sabbath congregations have increased since I came here, and all seem to give good attention to the word preached. Our Sabbath school is gradually increasing in numbers. We now have between 60 and 70."

Mr. D. states that Mr. Burton and he had visited two native towns, at each of which he preached through an interpreter. He says:—

"At Gangama, I had an attentive audience of nearly 200, gathered in five minutes from the time King Sissiwuru made the request for them to assemble. It was to me a time of no small interest; standing, as I did, on ground never before trodden by the foot of white man, with the evening stars looking calmly down, and surrounded by many of the dark-minded sons and daughters of Africa, with their King sitting at my feet,

while I preached to them the gospel of peace and salvation through a crucified Saviour. Sissiwuru expressed a desire that a missionary would come and settle down among them and establish a school.

"Little did we think, as we left that large and strongly fortified town that in a few days its houses would be a heap of smouldering ruins, while more than two hundred of its women and children would be carried off to be the slaves of their captors. The sacking of the town took place about three o'clock in the morning of March 29, having been accomplished by stratagem."

"Rev. G. N. Jowett, our native assistant at the Victoria out-station, was at Gangama at the time. . . . It was well known beforehand to the Bailey people (the attacking party) that Mr. J. was there, and they had a special charge from their head man not to hurt him."

Mr. J. was carried off with the captives, but Mr. Burton was providentially at the Avery Station; and, being soon informed of what had been done, secured the release of Mr. Jowett the next day.

Mr. Dodge wrote that they hoped to receive to the church some members of the mission school the first Sabbath in May. He closed his letter by saying:

"We very much need the prayers of God's people in America, that the Holy Ghost may descend in great power to turn the hearts of the entire people from the paths of disobedience to the wisdom of the just."

Under date May 14, Mr. Dodge wrote:

"Yesterday was a precious day to many hearts here at Good Hope. Bro. Winship came down from Avery station, and preached for us. Bro. Claffin and Bro. Jowett were here also.

"Bro. Nason, the teacher of our out-school, and his wife, joined our church by letter from the Kissy-Road Church, Sierra Leone. But the crowning privilege was to baptize and receive to the fellowship of the church, four of our mission school scholars. All these were hopefully converted more than a year ago, while Bro. White was here. I could but think with what peculiar satisfaction he would have welcomed these lambs to the bosom of the church, which Jesus has purchased with his own blood. In this case the Scriptures has indeed been fulfilled, "other men have labored and ye have entered into their labors." We will rejoice together giving all glory to our common Lord.

But the reception of these dear children to the church is, I am sure, an event of peculiar interest to others here, who, for so many years, have with parental tenderness watched over their temporal and spiritual interests, and offered many prayers that their youthful feet might early tread the path of virtue. May these dear children have grace to honor the solemn professions and keep the vows they have so lately taken upon them.

SIAM MISSION.

SIAMESE REQUESTS FOR PRAYERS.

The following extracts from a letter from Mrs. Bradley, we intended to publish in our last number, but they are not out of place now. The letter is filled with requests of Siamese, made at one of the mid-day prayer meetings in Bangkok, last winter, for the prayers of Christians in their behalf. But for the singularity of the names, and the occasional references to peculiar superstitions and peculiar trials, one might imagine he was reading an account of a Fulton street prayer meet-

ing, in this city. Thousands are praying for those meetings; why may we not hope that, stirred up by these requests, thousands will also pray for these Siamese, and not for these only, but for all those who shall hear the Gospel through the missionaries of the cross.

Mrs. Bradley writes:

"I have just returned from our prayer meeting, where the following requests for prayer were presented, with the wish that they might be sent also to you.

The first request was by Noy, she thinks herself a christian, but wants strength to overcome her old habits and tempers. Sawat who joined the church last sabbath, asked prayer for himself and family, a wife and four children. The wife is a candidate for church membership. Chan who is known to all the missionaries in Siam requests prayer for himself, a married daughter, and two sons. He and his daughter both have, professed love to Christ, but are doubtful. Teacher Lang, who formerly had charge of the Presbyterian mission school, purposes to obey Christ, but his mind is dark. He craves an interest in the prayers of that people who know how to prevail with God. Boon who was admitted to the church last Sabbath, wishing to be cleansed from all remaining corruption, and to become a bold and faithful witness for Christ, requests an interest in your prayers; and for his wife also who is a candidate for admission to the church. Choon, of whom it can be said, for many a month, 'behold he prayeth' requests the prayers of the people of God that he may have boldness to stand as a faithful witness for Christ in the midst of great opposition on the part of near relatives. His case is one of deep interest with us all. R—— an interesting youth of 17, who thinks he has a new heart, wishes the prayers of christians that he may have more light before he joins the church; also for his mother who opposes him, and for a brother and sister. C—— wishes to become a christian, but his old Boodhist notions cling fast to him. R—— who joined the church last sabbath, requests prayers for his father and mother, that they may be saved from the death that never dies. He is now sick with fever, but says he is happy in the hope of

everlasting life. He once accompanied me in a tour to Chambooree, and never flinched from any religious service, though in the presence of Boodhist priests."

Mrs. Bradley mentions the cases of several others, all of whom desire the prayers of christians in their behalf. These cases show indeed a diversity of operations, but the same spirit at work upon the hearts of the Siamese, that works upon the hearts of men in christian lands; and in a way strikingly like His operations here during a season of revivals. What an encouragement is thus given to our prayers.

JAMAICA MISSION.

Mr. Starbuck, writing from Providence Station, June 3, says:

Mr. A—— and I are now visiting this district in conjunction, taking indiscriminately members of our churches, members of the native Baptist churches, and members of no church. We find this compliance with the Saviour's original institution, by which he sent forth his disciples *two and two*, a very sensible encouragement to more constant and cheerful activity. We have not been long regularly engaged in this way; and, consequently, have as yet traversed but a small part of the district.

The attention of the young people continues as usual, (Jamaica audiences are always attentive,) and I have been led to dwell, with increasing earnestness, upon the claims and character of the good Shepherd. How far the fruits of salvation may be looked for from it, time will show. I trust I have not moved without the Spirit of God. It is here one of the most critical things, and, above all, needs the guidance of divine Wisdom, to take the right means between urging the young into a mere profession; and, on the other hand, leaving them undecided on the threshold of the kingdom of God. We can only trust that he, whose promise is to be with his servants, will be with us here.

The new road, which is building through this region, brings new dangers to our people, particularly in the dram-shops that are multiplied along its course. The people of Jamaica are by no means inclined to sottishness, and I imagine a Maine law would not be hard to enforce. Such a one, however, it is vain to look for, although the government impose a tax of twenty pounds on every license.

SPEECH OF REV. J. S. GREEN.

BEFORE THE CHURCH ANTI SLAVERY SOCIETY, AT BOSTON.

It is with much diffidence, yet with unfeigned pleasure, friends of the Lord Jesus Christ and his poor, that I stand before you to-night. *Diffidence*, arising from the fact that for more than thirty-two years, I have been, for the Saviour's sake, a voluntary exile from my native land, during which time I have not once attended the anniversary of a benevolent and reformatory society, and have made appeals to my fellow-men chiefly through the medium of a foreign language. Still, I rejoice to meet you on this occasion, and to assure you of the sympathy which I feel in your labors in behalf of the poor and down-trodden of our land. Allow me very briefly to tell you *why*.

(1.) *I do so from a thorough conviction of the great sinfulness of Slavery.* This conviction is innate, deep, growing, indestructible. From my mother's bosom have I cherished it. I drew it in with her milk, "sweet as charity," and it has "grown with my growth, and strengthened with my strength." I cannot begin to express the abhorrence which I feel for chattel slavery, for the act of seizing men and women made in the image of God, and destined to live myriads of ages after the funeral of this world—men susceptible of knowing, loving, serving and enjoying God, and of growing eternally into His image, and casting them down into the pit of Slavery, reducing them so far as man can reduce his fellows, to an equality with the swine or the ass! Most cordially do I abhor the entire system of chattel Slavery, with all its appendages, its prejudices against color, its caste—its contempt for men on account of their degradation and imbecility. Hence my sympathy with you who are toil-

ing and praying for the deliverance and elevation of the colored race.

(2.) Again, I sympathise with you *for the love which I bear to our common country*. Though long absent, a whole generation, I return with the heart of a son and a brother. I love my native land, and none the less because I am an adopted son of Hawaii. Hence my desire that the land of my birth may be all that God would have it become, a land of holy freedom, so purified from the taint of Slavery, that were the Puritan fathers who now sleep around and beneath these churches permitted to rise and look upon the inheritance which, with toil and tears, and prayer, they bequeathed to us, their children—they might do so without a blush or a pang. But this they could not do while Slavery exists among us—while more than four millions raise their fettered hands and cry, "How long, O Lord, holy and just, how long, dost thou not judge and avenge our blood!" This cry will reach the ears of the Lord of Sabaoth—will move His pity for the oppressed, and His holy wrath against their proud oppressors, so that unless repentance, deep and genuine, shall spring up, and result in the speedy abandonment of this national sin, He will chastise or destroy this goodly land, this fair inheritance. Hence my sympathy with you, friends of the oppressed, is cordial, strong, irrepressible.

(3.) Finally, and chiefly, do I sympathise with you in your labors as a Christian Anti-Slavery Society, *for the love which I cherish for the heathen*.

I need not tell you that my heart is deeply moved with pity to the heathen nations. The labors in which I have engaged in behalf of a portion of those wretched men, women and children, who know not God, and obey not the Gospel of our Lord Jesus Christ, tell more than words I trust, the deep interest which I feel in the work of making known to all the dwellers in dark places, the only name given among men whereby we must be saved. I bless God that so many of those degraded men are beginning to hear of Him who came to seek and save that which is lost; that men from our own country are going to the heathen, and that so much is being done to enlighten and save those wretched men. Surely may we look for the speedy triumph of the Gospel—may expect,

ere long, to hear loud voices saying, "The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever." Now, we may doubtless hail the dawn of millennium glory when, as predicted,

"One song employs all nations, and all cry,
Worthy the Lamb for He was slain for us."

But what do I see! What is the obstacle, which like a huge mountain, I see rising in the heathen world, threatening to counteract the blessings of the Gospel, and to cover with confusion the faces of the missionaries of the Cross? Alas 'tis chattel Slavery—our own cherished institution, loved and defended by multitudes, pastors and private Christians, as a Bible institution—as of God, and deserving his approbation and smiles! Of this the heathen are hearing, and they are refusing to embrace a Gospel which ignores humanity—are refusing to accept a boon which they learn we refuse to grant to our own oppressed people. You have all heard the late news from Constantinople—of the shameful use made by Romanists, by Jesuits, brought up at Lyons, or at the Propaganda of Rome, of the facts which reach them through our own and English newspapers, touching the laws of Arkansas and some other States, by which the free colored population, the *free* colored population—are made to fly their homes, or to become slaves for life. Well might an Italian friar exclaim in great glee, "All the preachers ever sent forth by the Propaganda could not have struck so heavy a blow at Protestantism in Syria, as has this late American news." Is it any wonder that the natives of that country, even those who had shown a strong tendency toward Protestantism, should declare that they would go no more near the American Chapel, nor read American books? 'Tis thus that "the name of God is blasphemed among the Gentiles through you," as Paul assured the Roman Christians in his day. What will the heathen and the semi-heathen think and say, when they shall hear of the burning by an infuriated mob in Texas, of a Christian colporteur, and of the hanging of John Brown and his adherents for their efforts to rescue the heathen of America? What will our people of Hawaii say when I tell them of the imprisonment and exile of our own brethren at the South—ministers and lay-

men, women and children, the aged and the young, driven from their own beloved homes, from their churches, and some of them from the graves of their kindred—simply for preaching not to slaves, but to their masters, in accordance with the command of their Lord, deliverance to the captive? For these reasons, brethren of this Christian Association, I tender you my warmest sympathy; and I bid you God-speed in your labors in behalf of the slave, of the Church of Christ, and of the heathen nations, all of which are feeling the baneful influence of this giant iniquity, the heaven daring sin of chattel Slavery. The Lord succeed you in your well directed efforts to dry up a source of sin and wretchedness so fruitful, while you say, our soul waiteth only upon God, for our expectation is from Him.

TWO PAGES FROM THE JOURNAL OF AN AFRICAN MISSIONARY.

A very interesting book has just been published by the Church Missionary Society.* It contains the journals of two African Missionaries, who have been employed of late on the banks of the mighty river Niger, which flows from the dark centre of Africa.

We copy two pages from the journal of the Rev. J. C. Taylor, a member of the Ibo nation, who has been stationed at Onitsha, in the Ibo country.

"Feb. 27.—After dinner I went to Oko on business, and returned about 8 o'clock. As we advanced toward the factory we heard Mr. Radillo, the interpreter of the factory, bawling out to some of the natives, and saying, 'Ah, this is a great crime in the sight of God; your country is spoiled; your land will be destroyed: we came here to tell you to leave off this wickedness, but you all still persist in following your old ways.' We began to suspect that there must be something wrong, which caused us to hasten to the spot. We found, to our deep sorrow, a poor young woman, about nineteen or twenty years of age, with her hands tied behind her back, and her legs fastened together with a rope, decorated with young palm-leaves. In this position she was drawn, with her face to the earth, from the king's house to the river,

a distance of two miles. * * The young woman was dying through the suffocation of dust and sand in the streets. The motley groups who attended her premature funeral, cried, as they drew along the unfortunate creature, victimized for the sins of their land: 'Aro ye! Aro! Aro!' i. e., 'Wickedness! wickedness!' This alarm is given to notify the passers-by to screen themselves from witnessing the dismal scene. The pretended sacrifice was to take away the iniquities of the land. The body was dragged along in a merciless manner, as if the weight of all their wickedness were thus carried away, while the life was still beating in the palpitating bosom of that unfortunate girl. We had scarcely returned before Mr. Radillo pursued after them, and still remonstrated, begging to have the body. * * *

However, the body was drowned in the river. I heard, also, that there was a man killed, too, as a sacrifice for the sins of the king. The body of the latter I did not see. Thus two human beings were offered as sacrifices to propitiate their heathen deities, thinking that they would thus atone for the individual sins of those who had broken God's laws during the past year. A sad mistake! We know that the Son of God was once offered for the sins of the world."

"August 18.—Last night twenty-five naked children came to the Mission house to see me. They began to sing some charming music in their native tongue, and, clapping their hands, danced and enjoyed the beautiful moonlight. I was thankful, as it afforded me an opportunity to speak to them a word of Jesus, who, in the days of his flesh, loved such little lambs. I had often seen some of them attend service on the Lord's day, and I invited them into my humble parlour, and made them sit down while I read a few verses of the psalm for our evening prayer, which was well adapted to the occasion, 'That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace.' The whole party were as eager as ever to catch my remarks, and fixed their animated eyes on me with breathless attention. We sang a hymn: the words were translated into their own tongue. How nicely did they repeat the Lord's Prayer with us in the vulgar tongue of

* "The Gospel on the Banks of the Niger." By the Rev. S. Crowther and J. C. Taylor, Native Missionaries. Seeleys, 7s.6d.

Ibo! They were, on the whole, very quiet. One of them struck her sister, and she began to cry, and disturbed us. After prayer, I inquired why she had behaved so rudely. Her answer was, 'Because her sister did not kneel down as others.'

"These are the children who, last year, would not on any account approach me. Will they not, at no distant period, join with the children of Jerusalem in lisping the Saviour's praise? These are facts to leave a salutary impression upon my mind, and lead me to wait in humble patience for the performance of the promises. How forcibly do they speak to those in Christian lands, 'Come over and help us, or we die!' "—*Ch. Miss. Instructor.* Jan, 1860.

MASSACRES IN SYRIA.

For some time past there have been occasional notices of the persecution of Christians, Protestant and Catholic, in Syria. The N. Y. Tribune for July 11, contains a long letter from Beyrout to the London News, full of minute particulars of those horrid outrages. The following extracts are taken from this letter :

BEYROUT, June 17.

We are now more fully acquainted with the details of the massacre of Christians, which took place at Sidon on Friday, the 1st, and Saturday, the 2d inst. It is but too certain that the number of refugee Christians, unarmed peasants, monks, priests, nuns, women and children—who, flying from the guns and knives of the Druses in the southern part of Lebanon, tried to obtain shelter in Sidon, but were at the gates, and in the gardens of that town, butchered in cold blood by the Mosels, Metualis and Druses of the neighborhood—exceeded in all four hundred and fifty souls. The Turkish Governor of the town, although he had a garrison of two hundred regular troops, never moved a man to help these unfortunates, but, on the contrary, many Christians were bayoneted and shot by the soldiers, their officers looking on.

Some four hours' journey above Sidon, not far from the former residence of Lady Hester Stanhope, there was a celebrated Greek Catholic church convent, called Dheir-el-Makhallis, the most wealthy religious establishment in Syria (its church plate—much of it the gift of Popes, Emperors and Kings of Europe—being valued at upwards of £25,000, and its library contained scores of ancient Greek, Arabic, and Syriac manuscripts which were priceless.) All this has been burned and plundered—olive trees cut down, cocoons, silk and corn destroyed,

wine and oil spilt or thrown away by the hundred thousand gallons, by the Druses, although the monks were again and again assured by the Druse Sheik of the district, that being an unarmed community, neither they nor their property should be touched. Having lulled them into security Said Bey allowed his men to attack the place. Of the sixty monks about sixteen were killed; the rest managed to escape and hid in rocks and places on the mountain. The majority reached Sidon after enduring great privations, but many have since died, and all are more or less injured, some being still missing.

Twenty-four hours after Dheir-el-Kamar (as related in my last letter) surrendered to the Druses under Sheik Bechir, an army of Druses attacked the place, carried it, burned and plundered it, murdering the men and violating the women (including some Maronite nuns) and in a very few hours making one of the most thriving villages in Lebanon a howling wilderness. Some of the people escaped, and started toward Sidon, at the gate of which they were met by a fanatic mob of armed Moslems, who, joining with the Druses and Metualis of the neighborhood, murdered these poor creatures in cold blood, continuing the search for such as even then escaped into the woods, and burning down a small forest to get at the Christians hiding therein, whom they shot or cut down almost to a man.

Hasbeiya is a village of 5,000 inhabitants, of whom 4,000 are Christians, and the rest Druses. It is situated on two sides of a deep glen at the western foot of Mount Hermon. The hereditary ruler of the place is the Emir-Said el Din, of the Moslem branch of the Shekab family. The place was attacked by Druses, and the Christians were overcome, hundreds who threw down their arms being butchered in cold blood, and the Government irregulars committing all sorts of atrocities upon the women.

Rasbeiya is another village at the foot of Hermon, containing about three thousand inhabitants, of whom four-fifths are Christians. A compact was made between the Christians of this place and the Druses of the neighborhood, by which the latter bound themselves to protect the former, on condition of their arms being given up. This had hardly taken place when they were attacked and shot down like dogs, the Government irregular troops giving shelter to the Moslems of the place, but refusing to pull a trigger in defense of the Christians against the Druses.

But the place of all others on which every one's eyes are turned is Zahleh, the largest village, or rather town, in Lebanon, containing a population of 10,000 souls, all Christians. It is the stronghold of the Christians in the mountain. The place is now closely invested by a vast number of Druses both

from Lebanon and from the Hauran, of Kurds from beyond Horus, of wandering Arabs from the desert, and of vagabond fanatic Moslems from Damascus. A more blood-thirsty ruffian like horde was, perhaps, never gathered together in the world, and, if Zahleh falls into their hands, God help the poor inhabitants. But, although the consul generals of England, France, Russia, Austria, and Prussia have made repeated and united representations to the Pasha of Beyrout during the past fortnight, and have urged him again and again to move troops to Zahleh, raise the siege, and thus prevent the bloodshed of thousands, not a thing would he do, not a step would he move, until yesterday, when about 200 men and one gun were marched toward Zahleh. God grant they be not too late. As it is, the blood of thousands of Christians—men, women, children, priests and nuns—calls from the ground, in Syria, for vengeance against the local authorities who have made it their determined policy to stand by and see Christians murdered, even helping the Druses to do what they have. Ample proof of the complicity of the Turkish Local Government, in turning what began as a mere sectarian quarrel between Druses and Christians into a religious war of extermination against the latter, is in the hands of the European consul-general, who, in good time, will no doubt make a proper use of their information.

Any one who has been in Beyrout so late as a month ago, would hardly know it now. Of business there is none, and of trades only those absolutely necessary to the actual wants of daily life thrive. This used to be the most busy season of the year, for it was now that the silk crop was gathered in, that the peasants of Lebanon had plenty of money and that all purchases for the next twelve months were made. This year the cocoons have all been burnt or plundered by the Druses. The peasants are not only penniless, but homeless and foodless. In the district of the Meten alone no less than 60 Christian villages, each containing a population of from 300 to 2,000 souls, are burnt down. Not even European property is—as in other Druse wars—respected, for the French Capuchin Convent at Salima, in Lebanon, was yesterday burnt down to the ground; and the house at Hamana, in which the French employees of the road now making to Damascus by a French joint stock company were living, was also destroyed by the Druses a week or so ago. In both these instances the French flag was flying over the building, but in neither the one nor the other was it respected in the very least. The town is full of poor people, mostly women and children, who have fled here, and have to be clothed as well as fed in thousands by the foreign Consuls, the European merchants, the American missionaries, and others. Greater misery I have never seen.

SOUTHERN PRESBYTERIANS ON SLAVERY.

The following extract is from the *North Carolina Presbyterian*, an organ of the Old School Presbyterian Church, the editor of which was the pioneer mover in the persecutions of Bro. Worth, and other anti-slavery christians in that State.

“Whilst a diversity of views concerning the moral and political relations of slavery exists at the North, and is patent to the most careless observer, there is a unity of sentiment at the South which is as hopeful as it is extraordinary. Though the Southern mind is divided on every other subject, social, moral, and political, on slavery it is a unit. That slaveholding is both right and righteous, justifiable in the sight of man and God; that the relation of master and slave is neither sinful nor unnatural; that the system was designed for good, and has resulted in untold and inconceivable blessings to the negro race; that it is the duty of our people to pass and execute laws for the protection of their property, the maintenance of their institutions, and the punishment of intermeddlers and incendiaries; on all these points there is no division of opinion in the South.

“Our citizens are prepared, as with the heart and hand of one man, to assert and defend these principles in the halls of legislation, at the polls, and with arms, if need be, against invaders of their homes. They do not ask or expect the North to be pro-slavery, to introduce the system on their boasted ‘free soil,’ or even to admire it where it is already established by law. They merely insist that they *shall be let alone*, and allowed to live in peace and security.

The first impression on reading these extracts is that the *Reverend* Editor of this paper slanders his brethren of the South; that they do not believe that practice justifiable in the sight of God, which they would rather die a hundred deaths, than have turned upon themselves, that they cannot believe that to be “*righteous*” which nullifies the relation of husband and wife, parent and child, and which has its foundations in the robbing of men, women and children, of themselves, and converting them into chattels, to be classed among animals, and things inanimate. And yet when we consider the facilities he has for forming a correct opinion, the position he occupies, the arrogant demands of slaveholders, not merely to be let

alone, but, to be recognized as good christians, worthy members of Christ's church, while justifying and practicing these enormities, we must acknowledge that the testimony he bears concerning his brethren is, probably, too nearly correct. Indeed the position assumed differs but little from that insisted upon as an essential condition of the ecclesiastical organization established by the Southern Seceders from the General Assembly (N. S.) of the Pres. Church. The evidences are accumulating that the mass of the Southern churches are drifting toward the unconditional support of slavery *as it is*.

We believe however that there are yet at the South many christians who stand aloof from, and condemn, the whole thing, and that this number may be greatly increased if christians at the South will bear a clear, decisive, christian testimony against slavery, and labor wisely for its overthrow.

We owe it to our brethren of the South, to the cause of Christ, and the cause of the oppressed, that we should not only be free ourselves, in our church and Missionary organizations, from all admixture of a slaveholding element, but that we should also send and sustain missionaries in the South who will preach an anti-slavery Gospel, and establish christian churches which shall exclude slaveholders from membership, and which will with especial care, seek the welfare of the oppressed.

MISSIONARY ZEAL.—A New Zealand girl was brought over to England to be educated. She became a true Christian. When she was about to return, some of her playmates endeavored to dissuade her. They said, "Why go back to New Zealand? You are accustomed to England now. You love its shady lanes and clover fields. It suits your health. Besides, you may be shipwrecked on the ocean. You may be killed and eaten by your own people—everybody will have forgotten

you." "What!" she said, "do you think that I could keep the 'Good News' to myself? Do you think that I could be content with having got pardon and peace and eternal life to myself, and not go and tell my dear father and mother how they may get it too? I would go if I had to swim there!"—*Juv. Miss. Herald*.

GIVING ALL FOR CHRIST.—A missionary was preaching Christ to a party of North American Indians. The hills around echoed the challenge with which he closed—"Was ever sorrow like unto my sorrow?" Then the plumed and painted chief—a giant of a man, stood forth, with compressed lips, and in tremulous tones, said to the missionary—"Did the Son of the Highest do all that for us?"—I should wish then to send Him a present by you. Would He accept poor Indian's hunting dog?—no Sioux has a finer!" The missionary replied that the Lord Jesus Christ does not need Indians' hunting dogs. He looked disappointed, but soon recovered himself, and, holding out his splendid rifle (everything to an Indian), he said—"Would He accept poor Indian's rifle then?" The missionary answered as before. Again he looked disappointed; then, stripping himself of his brilliant blanket, bedecked with beads, and scalps, and trinkets, he said, "Will He accept poor Indian's blanket?" The missionary declined the blanket also for his Master. Now the chief hung his head as one baffled. Suddenly he flung down the rifle and the blanket by the dog, and stretching forth both his hands, and gazing intently into the blue sky, he said, "Will the Lord Jesus Christ accept the poor Indian himself?" The generous Sioux could not endure to receive so freely and not give as freely.—*Exchange*.

AN AFRICAN CHIEF'S PROHIBITORY LAW.—Moshesh, the Basutu chief, in a proclamation in which he invites trade with his people, expresses himself most decidedly against the introduction of ardent spirits. He says, "Drink brings in contention; it destroys the judgment; it cannot uphold the town. The brandy of the whites is fire. Therefore, let it be known that it is not lawful to sell it among Basutus: and any man who brings,

whether he be black or white, to sell it in the tribe, exposes himself to its being spilled on the ground. And that is all. I am Moshesh, chief of the Basutus."

OHIO STATE CONFERENCE.

The annual meeting of this Conference was held in June. The report of the statistical Secretary, Rev. J. C. White, though formed on very incomplete returns, is still one of great interest. It shows that there are within the bounds of that Conference one-tenth of all the Congregational Churches, and one-tenth of the aggregate membership, in all the States and Territories of the American Union, and that they are steadily increasing in number.

At its late meeting the following resolutions were introduced by a Committee, and passed unanimously, relating to the AMERICAN MISSIONARY ASSOCIATION:

Resolved, That we take pleasure in expressing our continued and undiminished interest and confidence in the American Missionary Association. The agencies and necessities of the cause of Christ, demand its continued and increased activity in the foreign field; and its unequivocal and aggressive action against the sin of slavery commend it to us as an essential instrumentality in the Home field.

Resolved, That the imprisonment, persecution and banishment of Missionaries of this Association by inhabitants of Southern States, for simply expressing in a modest and christian manner their opposition to one of the greatest sins of our age; are acts against the laws of God and man, and ought to meet with the unqualified condemnation of the whole civilized world.

Resolved, That we extend our warmest sympathy to those persecuted missionaries, and hope and pray that they may soon be able to return to their field and their peculiarly important work.

General Association of Michigan.

At the last meeting of this General Association, the following resolution was unanimously passed.

Resolved, That our Secretary for For-

eign Missions be instructed to include in the circular which he shall send to our churches, the American Missionary Association, with the American Board of Commissioners for Foreign Missions, and to commend both to the patronage of the churches.

THE KINGDOM OF DAHOMEY.

Dahomey is a military State, formed about the commencement of the 17th century, and occupies all the space comprised between the mouths of the Niger and the Volta and the last slopes of the Kong. Notwithstanding this immense extent, it only contains 200,000 inhabitants, of whom 180,000 are slaves. At Dahomey the year is divided into two equal parts. The first half is taken up with warlike operations, and the other part is devoted to fetes and public ceremonies. The war, properly speaking, is nothing but a hunt after slaves made by a regular army of 12,000 soldiers, of whom 5,000 are women; but when the King leaves his capital for the war, one-fourth part of the population of the kingdom accompany him. The capital, which is called Abomey, is about eight miles in circumference, and surrounded by a deep ditch. There are six entrances, which are merely passages of earth constructed across the ditch. One of them is reserved for the exclusive use of the King, and the others are open to all his subjects. Over each gate are placed a number of human skulls, and in the interior of the site there is a high pyramid, formed of the skulls of men and animals. The King's palace is in the centre of the city, and the houses of the inhabitants are scattered about here and there without any order. The principal fete is that called the Yge-ah-ek-beh, or the payment of the troubadours. There are at Dahomey a certain number of poets, of either sex, whose only occupation is to sing the exploits of their Sovereign, and that employment, which descends from father to son, is very lucrative. At the above fete the King publicly distributes recompenses to the troubadours, according to their respective merits.—*London Times*.

The Righteous hath Hope in His Death.

"Behold, I see the heavens opened, and the Son of man standing on the right hand of God."—*Stephen*.

"I have fought the good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness."—*Paul*.

American Missionary.

NEW-YORK, AUGUST, 1860.

Special Notices.

The notices given under this head in the American Missionary, (paper,) may be found on the cover of this edition: to which we refer our readers for the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary boxes, Agents, &c.

STATE OF THE TREASURY.

In the July number of our paper we published a statement under the above heading, which our necessities compel us substantially to repeat in this number. The apprehension then felt, of diminished receipts during the summer months, is being realized, causing renewed apprehension of serious embarrassment before the close of the year.

We hope our readers will carefully consider this article, and then, constrained by the love of Christ, determine their duty in regard to it.

After alluding to the encouraging condition of the Treasury at the time of our anniversary at Boston, it was said:

The receipts since the Anniversary, 31st May, 1860, do not equal those of the same period last year, and *those* were so small that we felt obliged to make an urgent appeal to the friends of the cause for increased donations. In view of the small amount contributed this month—(June,)—the liabilities of the Association, and our apprehension that during the Summer months the receipts will fall short of our necessities,—we are constrained to make an appeal for increased donations, which, we hope, will receive the prompt attention of all our friends.

To enable us to pay our Home Missions, furnish the needful supplies for maintaining our Foreign Missions, and pay the debts incurred for borrowed money, we need, previous to the 14th of September next, when the fiscal year terminates, at least fifteen thousand dollars, that is more than \$5,000 per month.

Our estimate of expenses for the

present fiscal year did not exceed that of last year. To meet this estimate, and pay the debt due at the beginning of the year, we relied upon receiving more than we received last year, and but for the extraordinary efforts of other Societies to raise money, we doubt not that our expectation would have been fully realized. Should equally earnest efforts be made by the friends of the Association in its behalf, the result will, we think, be sufficient to meet all our liabilities.

The Lord has greatly blessed the labors of our missionaries. Neither their labors nor those of the friends of the cause have been in vain. Considering the amount of good achieved, under the divine blessing, the expenditures seem inconsiderable. Let, then, the friends of missions evince their gratitude by adequately sustaining the missions. Where can Christians invest their money more advantageously? No secular enterprise pays so high an interest as money invested in the Lord's treasury. His promises outweigh, in value, the worth of all the mines, the stores, the farms, the manufactories, the stocks, the pecuniary investments of every kind throughout the world.

Christian friends! have you not experienced the truth of our Lord's declaration, that "it is more blessed to give than to receive?" "Lay not up for yourselves treasures upon earth . . . but lay up for yourselves treasures in heaven." Be "ready to distribute." "With such sacrifices God is well pleased."

*

DEATH OF REV. NOAH EMERSON.

This venerable minister of Christ, long a resident of Hollis, N. H., died at the Reservation of the Shinnecock Indians, in the town of Southampton, Long Island, July 9, 1860. Early last winter he became deeply interested in the remnant of this tribe of Indians, and corresponded with us in relation to his laboring as a missionary among them. He commenced his labors there early in May, and continued them till the day of his death,

preaching three times and holding a Bible class on the Sabbath, and visiting the people at their homes during the week. He preached twice and held his Bible class as usual July 8th, and expected to have preached a third time, at 5 o'clock, but immediately after the services of the Bible class, he was seized with paralysis, and was immediately taken to his lodgings. Every thing that the skill of the physician and the ministration of kind friends could do, was in vain. Without any apparent recovery of consciousness, he died about half past twelve o'clock that night.

The relations of this much esteemed brother to our association were peculiar. He wished to co-operate with us, and desired that his labors should be under the supervision of our Executive Committee, and subject to its approval, but he expressly stipulated, "without pay." When he might have claimed exemption from labor on account of infirmity, his labors were volunteered to the little church to which he ministered; to which, and to the whole community, he greatly endeared himself by his labors of love. His funeral sermon was preached by the Rev. W. N. Cleveland, from the very appropriate text; Blessed are the dead, who die in the Lord. Yea saith the Spirit, for they rest from their labors, and their works do follow them.

We expect to refer again to the relations of Mr. Emerson to the Association, especially with respect to his purposes of aiding it with a portion of his property.

TERRIBLE CALAMITY.

DEATH OF REV. H. M. NICHOLS AND FAMILY.

Our last number contained an interesting communication from our missionary Rev. H. M. Nichols, the devoted minister of the Plymouth Church, Minneapolis, Minn.. Their Church edifice having been burned down, by "Rum Incendiaries," he was about coming East, to solicit some aid in rebuilding, as in the embarrassed state of the country, the church was un-

able to build without aid. By the following sad account, it will be seen that in the providence of God he, and his family, and other friends, have been suddenly called away from his work. The only account we have of this terrible calamity, is taken from Minnesota papers.

Our city was startled on Thursday afternoon by a messenger from Lake Calhoun, with the announcement that the Rev. H. M. Nichols, the Pastor of the Plymouth Congregational Church of Minneapolis, with his wife and son, a boy about twelve years old, and his brother-in-law, Mr. A. Cleveland, with his two oldest children, two daughters, aged about 11 and 13 respectively, had all been drowned, in Lake Calhoun, on the north shore, near the farm of R. P. Russell, esq. Large numbers of our citizens hastened to the fatal spot, and found the sad intelligence too true. The circumstances appear to be as follows: Mr. Cleveland, who resided at Chanhassan, in this county, was on a visit, with his wife and four children, to Mr. Nichols, whose wife was a sister to Mrs. Cleveland. Both families, including the two children of Mr. Nichols, had gone out to the lake, for the purpose of bathing, provided with suitable dresses. The three children, being first ready, started into the water. At the distance of not more than twenty feet, the water suddenly deepened, and they were all struggling for life. Mr. Nichols and Mr. Cleveland both rushed to the rescue, and getting beyond their depth, Mr. Cleveland, who could not swim, grasped Mr. Nichols and carried him down. Mrs. Nichols also attempted to reach them, and finding herself sinking, called to Mrs. Cleveland, who was following, to go back and take care of the children. The only swimmers were Mr. Nichols and his son, but they seemed to be as surely fated as the rest. When discovered, Mrs. Cleveland was wading frantically in the water, trying to reach the rest who had disappeared beneath the surface. The bodies were all recovered within a few hours, all lying near each other, in water fifteen feet deep. The alarm was given by Mr. S. Bigelow, who was on his way to the lake with a picnic party of a dozen young ladies, when they discovered Mrs. Cleveland standing alone in the water, with three small children near her upon the shore.—*Minneapolis (Minn.) State News*, 7th.

The St. Paul Times of July 7th, in reporting this sad calamity says:

"It has cast a deep gloom over the whole community of Minneapolis and the neighborhood, as Mr. Nichols was greatly beloved and respected by the whole community. He was formerly pastor of a church in Stillwater, and was greatly beloved by all who listened to his eloquence in the pulpit, touching the evils of the present age."

May the Church at Plymouth be sustained in its affliction, and another able and devoted minister be provided for them.

WESTERN AGENCY

OF THE AMERICAN MISSIONARY ASSOCIATION.

In the report of the proceedings of the last meeting of the Illinois Home Missionary Association, published in the July number of the American Missionary, was the following resolution in reference to the American Missionary Association.

Resolved, That we recommend to the parent Association to establish an agency with a District Secretary at Chicago, to cultivate the western field in behalf of the entire operations of the Association, Home and Foreign, and with such an agency, if established, we hereby pledge our hearty co-operation.

In accordance with this resolution, the Executive Committee of the American Missionary Association have determined to establish an agency of the Assoc'n for the West, and have selected Rev. J. E. Roy as secretary of it. We are happy to be able to state that Mr. Roy has accepted of the office, and will enter at once upon the discharge of its duties. His address will be 51 La Salle St. Chicago.

Mr. Galen Eastman, has consented to act as Treasurer of the agency. He may be addressed Galen Eastman, Esq. West Water St. Chicago, Ill.

We rejoice much in the new arrangement thus entered upon, hoping that it will tend greatly to increase the spirit of missions, and be the means of extending

the influence of the Association, and enlarging its receipts. Most heartily do we commend Brother Roy to the friends of the Association, and the friends of Christ, in his new field of labor. We hope they will cordially welcome him in his work, and co-operate with him in efforts to increase the spirit of missions, and active labors for the extension of the Redeemer's kingdom throughout all the earth.

RESULT OF COUNCIL

An Ecclesiastical Council convened by letters missive from the Plymouth Church of Chicago, at the request of their pastor, Rev. J. E. Roy, to advise as to the expediency of dissolving the pastoral relation that Mr. Roy might accept the appointment of Secretary of the Western Agency of the American Missionary Association, convened at the Lecture Room of said Church on Thursday, the 27th inst., and organized by the appointment of Rev. W. A. Nichols Moderator, and Rev. H. L. Hammond Scribe.

After a full hearing of the case, the Council came unanimously to the following

RESULT :

In view of the considerations presented by Rev. Mr. Roy respecting the importance of the new field to which he has been invited; of the clearness of his own judgment in favor of its claims; of the manifest adaptedness of Bro. Roy to the post; and of the consent of the Plymouth Church to part with him, beloved as he has been by them in all his relations as pastor, for the general good of Zion; the Council are unanimously of the opinion that it is the duty of Bro. Roy to accept the call in question; and they do hereby advise him and the church to a dissolution of their present relation, the same to take effect on the first day of July, next. The Council have all confidence that in the action of the Church and society consummating such a result, they will deal generously, as always heretofore, with a man of God who has been so faithful and successful among them. At the same time it is the hope and prayer of the Council that the church holding as it does so important a position in the South division of this city, will not be unduly discouraged by meeting with so severe a loss, but will take such wise and well concerted

measures, as, with God's blessing, will secure to them another pastor; and in doing this the Council assure them of the sympathy and co-operation of their sister churches.

In closing their result, the Council take pleasure in renewing to brother Roy and the Churches of Christ, an expression of their great confidence in him and high regard for him as a Christian and a minister, as also in recommending him to the Christian public in the important work to which he has been called.

W. A. NICHOLS, *Moderator*.

H. L. HAMMOND, *Scribe*.

ACTION OF THE CHURCH.—On Monday evening, June 25th, the Church met and adopted the following resolutions:

Resolved, that we highly esteem and love our Pastor, Rev. J. E. Roy, and assure him of our entire sympathy and affection for him as a Christian brother and minister, believing that the divine blessing has rested upon and followed his faithful labors among us.

Resolved, That, however painful it may be to us all, yet feeling it to be the will of God that our dear Brother and Pastor should now leave us for a wider field of usefulness, we yield to his request and to the advice of the Council, and in thus taking our leave of one who has become so dear to us, it only remains for us to reciprocate the kindness and love which he has so often manifested to the people of his charge.

HOME MISSIONS.

From a Missionary in Ohio.

Permit me to say, in the first place, dear brother, could you only look into the Home Missionary's family and see what relief your drafts bring, what embarrassments they remove, and with what gratitude and joy they are received. You and your Exec. Com., would feel repaid a thousand fold for any exertion, or any labor or sacrifice you may make in collecting and disbursing such favors. May the Lord abundantly bless, and give you success in your labors.

Tobacco.

Your rule in relation to tobacco, I think eminently fitting and proper, I write from sad experience. It has been almost ten years since I quit the use of tobacco, yet to this day I have not recovered the vigor of mind or body lost by the use of the

vile abomination. I was a slave to it, and only quit it when I felt that it was impossible for me to "Render my body a living sacrifice, holy, acceptable to God, and continue its use. It was the strength derived from earnest prayer which enabled me to overcome it.

I preach against its use. When I came into this church quite a number of the brethren were engaged in raising it. I told them, in a sermon on love to our neighbor, that I thought it inconsistent for Christians to raise and traffic in that which was doing so great amount of injury to the bodies and souls of men.

This year I know of only about half an acre, planted by one of the church members, this is planted by one of our elders. It is indeed discouraging when one in whom the church has placed so much confidence as to make him an office bearer, a leader, should set such an example. He formerly raised a great deal of tobacco, for a small farmer, but quit. Yet I suppose there still remains a longing after the "leeks and onions" of Egypt—so he has returned to his idol. I thank God for raising up Geo. Trask to fight this great evil. Would that there were thousands of such "fanatics" among the ministry of the land.

INDIANA.

FROM REV. JOS. H. JONES.

Decatur, Adams Co., May 1, 1860.

The last quarter has been a season of much hard labor, great anxiety, and interest for the salvation of souls. Early in February, we held a series of meetings, at different points. The congregations were generally large, the attention good, many were more or less convicted, and some were hopefully converted. Several of the converts have expressed their desire to unite with other denominations, the Baptists, the Methodists, and some the Presbyterians. Yet some cast in their lot with us. Some have united with us already, and I hope that others will unite before long.

To carry on a series of meetings, with people holding so many different views, (as to doctrine and duty, christian ordinances and church polity), has been difficult undertakings. As soon as the appointment of a "*Big meet'n*" is made known, all, for miles around, think they ought to go, unless prevented by high water, sickness or death. Persons that will not go half a mile to ordinary sabbath day Christian worship, will go many miles to a "*big meet'n*," hence the place will be crowded. The babies cry, the mothers are distracted, the fathers go to help them. The girls whisper. Some four or five boys will go out to join others talking, laughing, and whistling, under the window.

* * * However great the sorrow of the minister at seeing his young friends thus *rushing out* to be injured by "evil communications," yet the removal of the pressure, and the improved attention of his audience through the remainder of the meeting will incline him to forgive the authors of the disturbance. Order being restored, the minister resumes his discourse. But where is he to begin! He remembers he was about to begin with his secondly, His first, which bears a very important relation to the rest of his sermon, was almost lost. He feels as if he had spent his strength for nought. He glances over his congregation. "Some are at ease in Zion," and will not be "disturbed even by the voice of the Almighty when He thundereth forth his terrible woes against them. Others "are careless," and *they "are not troubled."* He hopes there are a few who are "on the Lord's side," but their power for good is so weakened by sectarian jealousies, personal dislike, and discordant feelings, that he feels as if he were left alone in this unequal conflict.

When all human help fails, and a sense of his unworthiness rolls over him like a wave of the sea, his soul breaths out a prayer to God, which none but He can hear, for it is a *secret prayer*, although offered up in the midst of a crowded congregation, in a log school-house. It may be written

thus, "*Save now, I beseech thee, O Lord. O Lord, I beseech thee, send now prosperity. At another time it may be this. "Hear me speedily O Lord; my spirit faileth, "Teach me to do thy will; for thou art my God: thy spirit is good; lead me into the land of uprightness."* Then we find that man's extremity is God's opportunity. The petition is answered. "My grace is sufficient for thee; for my strength is made *perfect in weakness*!"

Thus encouraged, the weak becomes strong, and the timid courageous. The arrows of truth fly. The enemies of the Lord feel them. The haughty and defiant look of the scoffer is subdued. The vain trifler is made more thoughtful. And some of the more impressive shed tears. The preacher thanks God and takes courage. But as soon as the benediction is pronounced, young and old appear determined to stifle their convictions and wipe off all their religious impressions, by entering into conversation about worldly affairs; such as the state of their crops, the market prices, the prospects of the weather. During an intermission extending from 12 o'clock to 3 P. M., much will be done towards destroying the effect of what was said and done in the morning. The enemy of souls has been busily engaged. He has repaired the breaches and fortified his weak places. Those who appeared at the close of the morning service, almost persuaded to become christians, are now much hardened. They appear determined to offer a bold front, resolved to brave it out, in spite of all the fire that Heaven, Earth or Hell, may send upon them. The minister also has been preparing. But not vials of wrath, as some of his audience had expected, and against which they had been fortifying. He had been considering the "goodness of God which leadeth to repentance." The grace of God that bringeth salvation." "The tender mercy of our God; whereby the day-spring from on high hath visited us." His subject then will be the *love of God*. His heart grows warm. The audience are deeply affected.

The prospects at the close are *decidedly good*. In the evening his subject is "Man's obligation to love God, and his neighbor as himself." The first is well received, and he hopes that at the close there will be many willing to testify that they love God and their neighbor. But as soon as he enters on the discussion of the second part, "who is my neighbor," and why we are all bound to love him; and shows that the Indian and the Negro are as much our neighbors as the Samaritans were to the Jews, many of his audience draw back and seek the fellowship of those Churches whose sympathies are more with the oppressor than the oppressed. Yet there are a few who will hear the truth and support it.

ILLINOIS.

"CHURCH ACCOMMODATIONS."

Extract from a letter from Rev. B. F. Worrell.

Prairie City, June 21, 1860.

In Avon we have arisen with the intention of building a house of worship. If ever a little church needed a house of their own we do. We meet in the school-house, which is a very uncomfortable place indeed. Those who are fed with "the bread of life," whilst sitting in well made slips, whether cushioned or not, cannot conceive of the inconvenience and positive *pain* submitted to by those who here listen to the preacher. School-rooms are proverbial for uncouth and uncomfortable seats, and the one in which we meet is not an exception to the general rule. The audience must sit as perpendicular as a plumb-line, and should any one chance to weary in that position he has an opportunity to rest himself by leaning back against the edge of the plank which forms the table, belonging to the next tier of seats, and then when weary of this, he looks for ease, to the final amen. I have often been astonished to see the number of persons in attendance, their coming clearly shows that they have some *back-bone*. I have no fear but that the new meeting-house will be built.

We have written to the American Congregational Union for help, to the amount of three hundred dollars. I sincerely hope that our request may be granted, for we *must* have a house, or our labor to a very great degree be lost. It is difficult to reach men's hearts when they are *compelled* to be thinking about their *backs*.

If we can get the aid above named and can carry out our plans and hopes, we will have the house finished by the 1st of Sept., and paid for by the 1st of January 1861.

FROM REV. A. T. RANKIN

Salem, June 25, 1860.

On the first Thursday in May, I was ordained by a council convened here for that purpose. The members of Collins Church met with us. It was a pleasant and profitable occasion, and left a favorable impression upon the community.

On the Sabbath following, *eleven* persons stood up, and gave assent to the articles of faith, and entered into covenant with the people of God. Our little church now numbers twenty-five. The Lord has been, and we believe, is still working with us. To Him be all the praise.

Our Prayer-Meetings are well attended. The Holy Spirit seems to breathe much of the spirit of prayer into the hearts of the people. There is manifest wrestling with God in behalf of Zion. Zion is their chief joy. Their earnest pleading with God to strengthen, encourage, and assist their pastor, and bless his labors, to the edification of christians, and to the conversion of sinners, is a source of consolation to me. It strengthens the bond of union between us, and encourages me to make still greater efforts.

In my last report, I spoke of having no suitable regular place of preaching, and feared lest we could not get one. But the Reformed Presbyterians [or Covenanters as they are called here], kindly tendered us the use of their house, free of charge, and requested us to organize a

Sabbath School. We accepted the generous offer, and have occupied the house during the past three months. The audience in attendance upon divine worship, is as large as the house will accommodate.

We have a very flourishing Sabbath School; numbering between 80 and 90, including teachers. An encouraging feature of the school, is two large Bible classes: one of gentlemen, and one of ladies. They seem to increase in numbers and interest. We have a corps of good teachers, and trust that God will bless their efforts to the salvation of sinners.

We expect an addition of several members to the church, at our next communion season.

COLLINS STATION.

The regular ministrations of the Sabbath, have been made here. The audience has increased during the past three months. More than usual attention has been paid to the sermon.

They have finished their new house of worship. It is a very neat little building. Doubtless we shall have as large an audience as it will accommodate. It has been filled during the past two Sabbaths, so that chairs were placed in the space around the pulpit, and in the aisle. It cost \$650. Five hundred we raised on the ground, and \$150 came from the Cong. Union.

IOWA.

FROM REV. THOS. TENNEY.

Plymouth, Cerro Gordo Co., May 1, 1860.

When I last wrote you, I was, I think, engaged in a meeting on Lyme Creek. There were several hopeful conversions there; two have united with our church, and we hope to receive others. Several have united with the Methodists and "United Brethren in Christ." Upon the close of that meeting, I commenced one in this place, which was greatly blessed. Christians were revived, and quite a number of persons hopefully converted. Seven have since been added to our little Church. In

the two places, five adults and eight children received the ordinance of baptism. At the close of the meeting in this place, I was called to assist Bro. LaDue in Rockford, Floyd Co., where the Lord has done a good work. Thus, you see, the Lord has not utterly forsaken us. We will thank him for his past goodness, and trust him for the future. Our weekly and monthly meetings are kept up with more than usual interest; our Sunday Schools also have opened with more than common encouragement. I have been able to meet all my appointments for the last three months, although my health has at times been feeble.

I write this in great haste, amid the ruins of a destructive fire, which has brought great embarrassment upon our little community, destroying about three miles of fence, and leaving all our crops exposed. It was with great difficulty that some, after losing stable, corn-cribs, &c., saved their log-houses. Every man, woman, and child, that could carry a pail of water, was called out; and we are still all exerting ourselves to the utmost to repair the fences, &c. The fire commenced last Monday, and was caused by some careless or mischievous individual setting fire to the prairie west of us. We are suffering very much with the drought, having had no rain of any account for several months. This exposes us much more to fires. We have had two before, this spring, that have done us considerable injury; but never any thing like the present.

KENTUCKY.

FROM REV. GEO. CANDEE.

McKee, Jackson Co., March 13, 1860.

The past quarter, has been one of greater promise, than I had dared to hope for. I have preached regularly at McKee and at Cox's on South Fork (Station Camp). At McKee our congregations have been quite small, owing to a persevering effort on the part of some, to render the "nig-

ger church"* odious, and to make it a disgrace for white people to attend our meetings.

The spiritual state of all the brethren and sisters here, with one exception, seem to be that of great fruitfulness. The power of these simple hearted believers, in this land of extreme darkness cannot be calculated. Their strong faith and orderly walk, considering their former life, bear a powerful testimony for Christ.

The congregations at Cox's are larger and more anxious than ever before. Many come in from other neighborhoods.

I have preached on Pond Creek, and at Clover Bottom occasionally, where the people desire regular preaching, also in Estil Co., and have an appointment to preach in another neighborhood in that county. I was invited there by an old broken down slave trader, who long since saw and *felt* the wickedness of the system. He came to one of my appointments, representing a large neighborhood, to invite me to go and preach for them. He says they have counted the cost.

A Baptist minister, in Estil, who has lately left his church, on account of its connection with slavery, thinks I shall be wanted to preach, regularly at some point in that county.

Public sentiment all over the mountains, so far as I can learn, is *against* mobs. The circuit Judge, in his instructions to the grand jury, last week at Mc'Kee, as well as in conversation off the bench, condemned mobs under *all circumstances whatever*.

The Bereans will soon receive a formal invitation to come to the mountains, where they can be protected, and where they can probably do as much good as any where else. There is no calculating the good that has already resulted from the recent mobbings. It opens the eyes of non-slaveholders as nothing else could.

C. M. Clay spoke to a large and inte-

rested crowd at Mc'Kee, last Monday week, on court day. He made no issue with the Radicals, but gave us a good anti-slavery (Republican) speech.

Extracts from a Letter from the wife of one of our exiled Missionaries to a friend.

July 14th, 1860.

I have just returned from a missionary meeting, with my heart overflowing with a desire to be again engaged in our missionary work in Ky.

You have had frequent accounts of the work of the missionary brethren connected with the A. M. A., at the South, and wish to know the feeling of their wives in regard to it.

I might begin with trials and end with joys, following the natural order in every christian enterprise, but however great were the former, the latter were so much as in the retrospect to almost entirely eclipse them. At first we found the lack of household comforts not a little annoying. Contracted log houses are not the most desirable residences, especially when they contain but one or two rooms.

My pantry consisted of two dry goods boxes with enough boards for shelves. One of our two rooms was adorned with a pointed roof, yet when the wind puffed in rude blasts under the shingles, we found but little poetry connected with that style of architecture.

Our hardest trial was when we was called to part with our husbands, as they went to some appointment where violence had been threatened by a mob of "lewd fellows of the baser sort." As we watched them depart to preach to a "scattering few," many of whom would little appreciate the Gospel, we would sometimes ask ourselves if it was wise to give up all, and settle in such a field, but only for a moment would our faith waver. We would look back to the time when Paul and the other apostles endured far worse persecutions; and we often felt astonished that God had so honored us as to call us to this work.

*The church is composed of white and colored persons.

A minister asked me, a few days since, if I was willing to return to the South and undergo the trials incident to a missionary life there. If he had asked me if I felt willing to stay away, it would have been a far more difficult question to answer.

REV. DANIEL WORTH.

On the morning of Sunday, May 6th, the Rev. Henry Ward Beecher, in giving out the notice of a meeting to be held in New-York, and to be addressed by the Rev. Daniel Worth, said in substance :

Those of you who have followed the accounts that have appeared in the papers respecting this Christian brother (Mr. Worth), will recollect that he was imprisoned for preaching an anti-slavery gospel. He taught that beings for whom Christ died, and who had inherited the liberty purchased by Christ's blood, were not fit subjects for barter and sale. He taught that every creature that had a right to say, "Christ died for me," had also a right to say, "I carry Christ's immortality with me, and I am not a fit subject for merchandize." He had the indiscretion to preach such a doctrine as this! Besides, he circulated a few books which contained sentiments condemnatory of a system which buys and sells men, women and children, of which the "Impending Crisis" by Helper was one. In obedience to the dictates of his own conscience, he spoke out a clear word in favor of liberty, and against oppression. He was, I think, in his native State, and among his kindred and fellow citizens. They did the very best thing they could for the cause he was espousing: they caught him, and put him in prison, and made him a witness for Christ.

Now, a great many people have shed a great many unnecessary tears, and prayed with a needless burden of anxiety, for him. To be sure, a witness for Christ in prison ought to have our prayers and our sympathies; but we ought not to regard his imprisonment as one of the greatest of misfortunes. While we deeply sympathize with him in view of his bodily distress, we should pray that God would sustain him by his grace.

After being kept in prison for months, during which his body underwent great suffering,

so that he was evidently tending, through weakness, toward death—that is toward life—he was, in the providence of God, let out on a bail of three thousand dollars. I suppose that if he stays out somebody must pay the bail. Some times I think I should like to see that gate which Sampson carried off. It must have been a large gate. And sometimes I think I should like to see that gate which the angel touched and opened, to let Peter out of prison. But here is a gate built of gold. It is now open, but it will shut back again unless this sum of three thousand dollars is paid. Whether the object of the meeting in question is to raise money with which to pay it or not, I do not know; but this I know; that here is a Christian minister who has been imprisoned in his own State, and by his fellow citizens, because he dared to say that souls bought by Christ could never be bought or sold to any purpose by anybody else. And I honor a man who dares to say that, under circumstances such as those under which he said it.

Does it not make you feel good to think that we have not outlived the time of martyrs? There was a time when I began to think that we had outlived the martyr spirit, and that we had no more stuff to make martyrs out of; but, thank God, I was mistaken. There are now, in the cradle, and out of the cradle, men that are the very stuff out of which martyrs will be made; men who are willing to labor and to suffer for the sake of a principle.

[Brother Worth is now in the field endeavoring to raise the money to pay his bond, about two-thirds of which is secured. We trust that the friends of civil and Religious Liberty wherever he goes will respond liberally to his appeal.—*Ed. A. M.*]

GENERAL CONFERENCE OF MAINE.

The Thirty-fourth Annual Meeting of this conference was held at Bangor, commencing Tuesday, July 26, at 9 A.M., and continuing till Thursday evening, in the beautiful house of worship occupied by the First Congregational Church, Rev. Wm. Gilman, pastor. The meeting was one of great interest, and the hospitality

of the good people of Bangor was abundant. The opening sermon by Rev. Prof. Smyth, of Bowdoin College, was from the text Rom. 11.36. "For of him, and through him, and to him, are all things." The subject was, the end of God in creation. The discourse was listened to with close attention and much favor.

Rev. W. Parker of Belfast, preached the sermon before the Maine Missionary Society, other sermons were preached during the progress of the meeting. An interesting report was presented by the Com. appointed to visit Bangor seminary, and measures were started with a view to raising \$75,000 in behalf of that excellent institution. We hope it may be speedily successful.

We cannot attempt to give even a brief account of the proceedings of the Conference.

An evening was devoted to the subject of Foreign Missions. The American Board was represented by Rev. M. Lindley of South Africa; and the American Missionary Association, by its President, Rev. David Thurston, and the secretary for the Foreign department. The following notice of this meeting we cut from the Maine Evangelist for July 2d. A pretty full account of all the proceedings of the Conference is given in that paper.

The American Missionary Association and the American Board.

Wednesday evening.—The American Missionary Association had its place, and though somewhat of a stranger among us, and some might have expected she would have walked about awkwardly, yet she held up her head finely, and looked the vast crowd of friends of Christ's kingdom full in the face, and presented her noble work and appealed for help just as though she was not a colored sister, but as white as any of us! Hereafter I trust there will be a place for her, not in the kitchen, but on a level, and by the side of the rest of the family.

The American Board came forward next, and had her great work most eloquently and feelingly presented by one of her missionaries, Rev. Mr. Lindley, from Africa—and

though the house was crowded to its utmost capacity, there was a stillness and earnest attention to his words, betokening that the deepest emotions in the soul oftentimes were stirred up to an irresistible overflowing. It seemed that the great work of missions would be helped on by these appeals. The facts reported by these missionary bodies, through their agents, were very striking, but are so numerous that it is difficult to give any just report of them in the few pages I am trying to write you. One thing, however, I cannot pass by unnoticed. This is in connection of the Am. Missionary Association's movements at the South. One of the churches gathered at the South, on anti-slavery principles, was presented in a charge by one of their judges to the grand jury, as being indictable, for every meeting it held while their articles of faith were unrepealed—and that for the first offence each member attending such a meeting would be punishable by imprisonment one year in the penitentiary—and for the second offence death! This "charge" was made for practical attention too, and the church has been indicted by the grand jury, but not "hung by the neck as yet. And whether they will all be "swung off" for worshipping God under a faith that recognizes the rights of the oppressed, remains to be seen. Such is the "barbarism" of slavery—more intolerant than Mohammedanism. And this is the institution so applauded as the "highest development" of a republican land, and as a "missionary enterprise for enlightening and saving Africans!" This is the Christianity of the South, that is *piously* training the rescued from heathenism, and fitting them for heaven! And this is the institution that so many professed Ministers of Christ, in some parts of the land, are upholding and defending! But whose ministers will they be found to be when standing before a holy and just God in judgment?

The General Association of Connecticut.

The New York *Observer* and Norwich *Bulletin* state that the following resolutions, submitted by Rev. Henry T. Cheever, in behalf of the Church Anti-Slavery Society, at the late meeting of the General Association of Connecticut, were, after

the mover had withdrawn, indefinitely postponed without debate, by a nearly unanimous vote. We don't know the reasons which led that body to reject these resolutions. The preamble contains a historical fact of no little interest, showing the intimate connection between the action of that venerable body of ministers more than sixty years ago, and the legislative action of the State against the slave trade. The positive part of the resolutions seems to be in entire accord with the declaration of Albert Barnes: "THERE IS NO POWER OUT OF THE CHURCH THAT COULD SUSTAIN SLAVERY AN HOUR, IF IT WERE NOT SUSTAINED IN IT."

WHEREAS, the Christian Church and ministry, are, in American society a fountain of influence, second to no other in virtue, and capable, therefore, of wielding a formative power over public opinion and practice throughout the country; and, whereas, history shows, as lately developed in the Historical Address of Rev. Dr. Bacon, at the 150th anniversary of the General Association of Connecticut, that it was in the year 1779, at the very first session of the Legislature of this State, "after an address and petition from the General Association, praying that some effectual laws may be made for the abolition of the slave trade"—that the slave trade was prohibited to citizens of Connecticut, and heavy penalties denounced against it, therefore.

Resolved, As the sense of this Association, at its 151st meeting, that there is good reason to believe whenever the voice of the ministry and of the Church, in all its denominations, shall be heard as decisively against the unchristian practice of slaveholding, and against the iniquitous system of American slavery, that began with, and now itself sustains the execrable slave trade, there is good reason to believe that both our National and State Legislatures, will respond as promptly as did the Connecticut Legislature of 1779, and will prohibit slaveholding also, as well as the slave trade, by heavy penalties against it. Therefore,

Resolved further, That the responsibility of a longer continuance of slavery in the United States rests mainly with Christian Churches and ministers, and that the Church anti-slavery Society, which seems to have arisen from this deep conviction, should have the earnest co-operation of the friends of Freedom and Christianity, in its honest attempt to array the Churches against slavery, and to procure from them an expression of Christian abhorrence of slaveholding.

Children's Department.

MISSIONARY INCIDENTS.

Something more than twenty-five years ago the French protestants established Christian Missions in South Africa. They have been greatly blessed. One of the Missionaries, who had lived there more than twenty years, having returned to France, addressed a Sabbath School on the subject of missions. We have made some extracts, for our Children's Department, from a report of the speech we find in the *Juvenile Missionary Magazine* :

Cruelty to Women.

"We find, too, that there are many very cruel practices among the Bassutos, in whose country I was laboring. They treat the women as slaves, and often drive them away most shamefully from their homes. I knew one who was thus driven away by her husband, together with her little child. She wished to reach the village where her parents lived. During her journey through the desert she was obliged one evening to lie down at the foot of a tree; and, like Hagar, she had not so much as a draught of water to quench her child's thirst. While she was lying there, a great lion passed by, roaring loudly, and threatening to devour both mother and child. But he moved off to a distance without doing them any harm. Thankful for this unexpected escape, the poor woman from that time resolved to listen to the Gospel. She and her child became Christians, and I had the pleasure of baptizing them both. At her baptism the mother broke forth into loud praises of the goodness of God; and remembering the sorrows she had suffered, said, 'Ah! speak to me of the Gospel; it is that that does my heart good!' But though she has been saved, how many have perished beneath the claws of the lions! How many children are left by their parents and exposed to destruction!

Treatment of Children.

"If war breaks out in the land, everybody flees. If a mother has a babe still in arms she throws it away, so that she herself may escape. I once heard a poor woman, a member of our church, say, 'They speak with me

as with a friend ; they treat me as one who is like themselves, but I do not deserve it. I once had a little girl whom I threw away in my flight ; it seems as if I was always hearing her cry ; no doubt she was devoured by the vultures and the wild beasts.' During the last wars, such horrible events as these have not happened. Our station has served as a place of refuge to many hundred of wanderers, and the King Moshesh himself, when he returned from the war, said, 'This Mission station has saved my tribe!' Formerly all the little children would have perished ; but now, through the grace of God, they are all alive.

"Another wicked practice with the Bassutos is, that they murder all children who are born with any natural defect of body, and that, when there are twins, only one is allowed to live. If these are a boy and a girl, the girl is killed ; if both are of the same sex, the weaker is put to death.

Children buried alive.

"Sometimes it happens that a mother dies at the birth of a child. Amongst us, in such a case, the poor little orphan is treated with the greatest care and tenderness ; but these cruel people bury it alive with its mother. When we first knew this sad custom, we begged our Christian converts to let us know directly they heard a case of this kind, that we might make an attempt to save the poor babe. One day, some one mentioned that a Bassuto woman had died at the birth of a boy. Instantly my wife went into the village, and found there the inhabitants met together, and busily engaged shouting out their cries of grief around the corpse. In a hole, two feet wide and three feet deep, the body of the mother was placed, and the little child in her arms. They were just upon the point of filling up the hole with earth and stones. My wife addressed words of sympathy to the parents, and said, 'I come to comfort you, and to beg you, in the name of God, to save the life of this child, for you will commit a great sin in his sight if you murder it.' All present called out that it was a regular custom of the country. The grandmother was the most cruel of all. 'Ti is child, said she, 'has caused the death of my daughter—it must die!' My wife answered 'God, who has taken from you your daughter, has preserved this child alive, that it

may, perhaps, become a prop of your old age.' This remark was like a ray of light for the grandmother ; however, she added, 'Who, then, will take care of the child ? we cannot give it any milk.' My wife said, 'The family need only settle near the Mission Station, then it might take good care of the child.' On this, the grandmother, quite astonished, exclaimed, 'The child shall remain alive.' They took the innocent creature that was lying in the arms of its dead mother out of the hole, carried it to our house, and the family built a hut near our home. There we have seen the lovely little boy grow up : he is a great favourite with us, and knows very well that he has been saved from a cruel death by means of the Missionaries.

"Some time after this happened, my wife and myself were one day taking a walk in the neighborhood of the Mission Station, when we met a Bassuto woman whom we only knew by sight. We got into a conversation with her, and asked her to whom the pretty little girl by her side belonged. 'Do you not know that?' she replied. 'My son, a heathen, who lives eight or ten hours' journey from us, has lost his wife, and was going to bury his child with her ; but some one said to him, 'That is a great sin in God's sight ; you must try to bring up your daughter like that little boy who has been saved, and who is now getting on very well. Perhaps God will help you to train her up.' This was the child that we saw before us. We thanked the Lord that he had caused such happy results from one good example.

Cannibals.

"In South Africa there have been many cannibals. I have sought them out, and passed a night amongst them ; but this was after they had given up their horrible manner of life. But still I was constantly seeing holes filled with the remains of their dreadful feasts. During the time that they used to devour men, a poor woman, who had been preserved alive in a war, together with her little child, was taken prisoner by them. They were brought into a village, and there she was received into one of their houses and kindly treated. She thought she had found friends ; but one day, when she was in the garden, a cannibal came into the house of her host, and said to him, 'I will buy your

prisoners; my oxen have been taken away, and I feel a strong desire for some flesh to eat.' Two or three hundred weight of maize was asked as the price, and the bargain was concluded. The unhappy woman, not knowing what had happened, came cheerfully into the house, and then the barbarian who had bought her seized and bound her, and led her away. On reaching the next village, she was tied to a post; her child was snatched out of her arms and murdered before her eyes for the man's horrible meal. The wretched creature, more dead than alive, expected to be killed herself next. But God did not permit that. She had heard that, at some distance off, powerful people were living, and in the night she managed to escape and to reach the Mission Station at Morija, where she was converted, and is still living.

"Now, too, among the heathen natives, the little children are no longer thrown away in time of war; those who have bodily defects are allowed to live, and new-born children are no longer buried with their dead mothers. For all this we have to thank the Gospel."

RECEIPTS

From June 1 to June 30, inclusive.

MAINE.

Bloomfield. Cong. Sab. Sch., by A. H. Weston, Treas.	6 00
Brewer. John Holyoke, by James Allen	5 00
Dennysville. Peter E. Vose	5 00
Holden. Rev. F. Southworth, by James Allen	5 00
Winslow. Mrs. S. Smiley, Dea. T. Garland and Jona. Garland 1 ea.,	3 00

NEW HAMPSHIRE

Amherst. Luther Melendy	2 00
Bristol. Mon. Coll. 2, Miss C. Cheney 1, by Calvin Cass	3 00
Candia Village. Jesse R. Fitts for <i>Mag.</i> ,	1 00
Concord. First Cong. Ch. and Soc., by Rev. Dr. Bouton	7 00
Gilsum. Cong. Ch. and Soc., by Rev. E. Adams	7 00
Lyme. S. W. Balch and I. Hamilton, 10 ea., F. Dodge and T. M. Franklin 5 ea., G. Franklin, S. Flint and A. Southard 3 ea., S. S. Grant 1, to const., S. W. BALCH L. M.	40 00
Rindge. David Wood 3, John E. Wood and Salmon Allen 2 ea.,	7 00

VERMONT.

Mount Holly. Rev. J. Andrews 1 for <i>Mendi M.</i> , and 50c for <i>Mag.</i> , L. G. 50c for <i>Mag.</i> ,	2 00
Pomfret. Seth Conant	1 00
St. Albans. Hon. Lawrence Brainerd 200 for support of children <i>Mendi M.</i> , and 60 to const. MIRANDA A. BRAINERD and HERBERT BRAINERD L. M'S	260 00
Springfield. I. M. Lewis and H. G. Hawkins 2 ea., Noah Safford, Henry Safford, I. Davis, Dea. Holman, J. Whitcomb, Geo. Haywood, Fred. Parks, A. L. Knight, A. Brown, Stoddard Tower and Mrs. Tower 1 ea., J. C. L. 50c	15 50

MASSACHUSETTS.

Amherst. Church in Amherst College, by Prof. James G. Vose	8 25
Amesbury. D. C. Bagley 6, Monthly Coll. 3.50, Mrs. P. Jones, 1.50, Miss R. Porter 1	12 00
Andover. Mrs. T. L. Tilton for <i>Mendi M.</i> ,	1 00
Ashburnham. Rev. Asa Rand, W. P. Ellis and Rev. Thomas Boutelle 5 ea.; Hosea Green and David Laws 3 ea.; Rev. J. D. Crosby, Dr. A. Miller, Mrs. E. C. Stimson and Emery Fairbank 2 ea.; Abiel Holt 1.50; Mon. Concert 1.25; Mrs. Edward Sawyer, J. A. Conn, Chas. Jewett, Wm. Bemis, J. Newton Hastings, Mrs. S. P. Fairbank, Wm. Richardson, Mrs. L. C. Hoaghton, Pitt Moore, Eunice Fairbank, and Harvey Brooks 1 ea.; Alice Miller 6cts, Others 8.39, with previous donations to const. Rev. J. D. CROSBY and DEA. J. A. CONN, L. M's	51 20
Boston. Miss Susan Pierce 10, Miss Ann Miller 5, Miss Ball 1,	16 00
Brookline. Moses Withington 20; Francis A. White, by Rev. E. Davis 10,	30 00
Cambridgeport. Second Cong. Ch. for <i>Southern M.</i> , by Rev. J. A. R. Rogers	9 65
Chelsea. Mrs. Isaac Smith 5, by Wilder & Co., Mrs. Pratt 1,	6 00
Danvers Center. Zephaniah Pope and Otis Mudge 5 ea., John Smith, Benj. Hutchinson, Ed. Hutchinson and Daniel Tapley 2 ea.; Elijah Hutchinson 1.75; Augustus Mudge, Hezekiah Woodberry, Geo. B. Martin and Mary Cross 1 ea.; Others 7.25;	31 00
Dorchester. Mrs. Hancock 5, Mrs. Guild 1, for <i>Home M.</i> , by Wilder & Co.	6 00
East Charlemont. "Friends" to const. PHINEAS FIELD, L. M.	30 00
Fitchburgh. Young People's Anti-Slavery Miss. Ass'n of Trinitarian Soc. to const. SUSAN E. SMITH L. M., by Rev. E. Davis	30 00
Foxborough. Cong. Ch. and Soc. to const. CHARLES N. MORSE L. M. by Wilder & Co.	42 00
Georgetown. Samuel Plumer to const. WILLIAM BOYNTON L. M., by Wilder & Co.	40 85
Hanover. I. M. Wilder, by Wilder & Co. 5, "A Friend" 5	10 00
Hanson. Joshua Perry	10 00
Harwich. Church and Soc., by Rev. J. R. Munsell	24 78
Hatfield. Cong. Ch. and Soc., by Jno. H. Billings, Treas.	109 56
Haverhill. Jos. Flanders, 2 for <i>Mendi M.</i> , and 1 for Paper	3 00
Holliston. Cong. Ch. and Soc. for <i>Home M.</i> , (30 of which by two individuals to const., DEA. TIMOTHY WALKER L. M.,) by Wilder & Co.	38 00
Hopkinton. Ladies' Missionary Society 30 for <i>Foreign M.</i> , and to const., JOHN C. ADAMS L. M., 46 for <i>Home M.</i> , and to const. MRS. LAVINIA WARREN L. M., by Wilder & Co. "A Lady" 1, by Rev. J. C. Webster	77 00
Lawrence. Jos. White 50c and 50c for <i>Mag.</i> ,	1 00
Methuen. Rev. Mr. Phillips' Soc. to const. DEA. J. W. MANN L. M., by Wilder & Co.	32 71
Milford. Mrs. Dea. Rockwood, by Wilder & Co.	1 00
Milbury. Legacy, in part, of the late Eliza Goffe, by E. W. Goffe, Executor	100 00
New Bedford. L. H. Brooks, S. Penniton and John Freedom 9.50, North Cong. Ch. 5.50, J. F. 50c for <i>Mag.</i> , by Rev. A. G. Beman	15 50
North Bridgewater. David Wilder and John W. Hunt	5 00
North Dighton. "A Friend" for <i>Mendi M.</i> , by Miss Mary Ide	5 00
Pepperell. Cong. Ch. and Soc. by Wilder & Co.	13 75
Reading. Bethesda Church and Soc., by Wilder & Co.	23 25
So. Plymouth. Amasa Holmes, H. J. Bartlett and H. B. Holmes 1 ea., Miss A. Bartlett 50c and 50c for <i>Mag.</i> , by Mrs. H. B. Holmes	4 00
West Medway. Church and Soc. by Rev. Dr. Ide (60 of which to const. DEA. DANIEL NOURSE and SIMEON CLARK L. M's)	85 00
Woburn. Collected by Mrs. Mary Eager	34 00

CONNECTICUT.

East Woodstock. Cong. Ch and Soc., by Asa Lyon	69 00
--	-------

New Haven. C. S. M. for <i>Mag.</i> , by Rev. A. G. B.	50
North Cornwall. Cong. Ch., bal. Coll. for <i>Southern M.</i> , by Rev. J. A. R. Rogers	5 05
North Lyme. E. Congdon	1 00
Plymouth Hollow. "A Friend"	5 00
So. Canaan. Edmund Dean by I. Kellogg	1 00
Stanwich. Cong. Church and Soc., by David Banks, Treas.	60 35
Torrington. Mon. Con. Contribution 3.76 for <i>Foreign M.</i> , by Rev. Chas. Newman; Cong. Ch. 1.50 bal. Coll. for <i>Southern M.</i> , by Rev. J. A. R. Rogers	5 26
West Killingly. Individuals, by Geo. Danielson	2 50
West Meriden. CHARLES DUNNING 30 to const. himself L. M.; Dea. John Yale 8; W. E. Benham, Elliot Savage, Nelson Merriam and Mrs. E. Cowles 5 ea.; Dea. E. C. Allen, Hiram Foster, John Sutlif, Dea. Elah Camp, A. C. Breckenridge and Fenner Bush 3 ea.; Col. Thomas Hubbard, Peter G. Tuttle, Shubal Clarke, Albert Foster, Henry H. Brooks, Doct. E. W. Hatch and P. J. Clarke 2 ea.; Ezra Pratt, Mrs. Julius Ives, Henry Curtis, R. S. Warner, L. P. Chamberlin, Aaron Pratt, Thomas G. Hotchkiss, F. E. Hinman, Elijah Rice, Mrs. Jared R. Cook, D. R. Carey and A. H. Snow 1 ea.; Others 1.75	103 75
Windham. Jairus Smith for <i>Mag.</i> ,	2 00
Wolcott. Cong. Sab. School for ed. of a boy <i>Mendi M.</i> , by Stiles L. Hotchkiss, Clk.	12 50
RHODE ISLAND.	
Providence. S. S. Wardwell	5 00
NEW YORK.	
Bath. H. Bushnell, by Mrs. Stanford	10 00
Binghamton. E. Hawley to const. RAVANA K. HAWLEY, KATE HAWLEY and MARTIN HAWLEY L. M's	100 00
Camden. Mrs. Hannah Potter on account of Alvira Potter, deceased	15 00
Chittenango. Peter P. Robinson for <i>Mendi M.</i> , by Ben D. French P. M.	3 00
Churchville. J. Dewey, C. Gilman and James Hill 1 ea.,	3 00
Clinton. A. Morse, by J. S. Cook	1 00
Delta. Josiah Dewey	2 00
Fowlerville. Cong. Ch. Mon. Con. Coll's. for <i>Foreign M.</i> , by E. H. Eastman	23 92
Fulton. Mrs. W. W. for <i>Mag.</i> ,	50
Greigsville. Mrs. S. H. Dickey	5 00
Hamilton. Mrs. Hall 2, Mrs. Mary Steere 1, by John Foots	3 00
Harpersville. William Pike 1 and 50c for <i>Mag.</i> , Isaac A. Hurlburt, Stephen Hurd and Robert Pike 1 ea.; Miss S. N. P. 50c for <i>Mag.</i> , Others 1,	6 00
Ithaca. Ithaca Sunday School Contribution, 10, "A Friend," 1, by B. S. Halsey	11 00
Lima. A. D. Miner	5 00
Marcellus. Wm. F. Bangs and Edward Coville 1 ea.; Others 4, by A. Rockwell	6 00
Mexico. Wm. S. Tubbs 1 for <i>Mendi M.</i> , 1 for <i>Home M.</i> , and 1 for <i>Gen'l Purposes</i>	3 00
Moravia. Monthly Coll's, by Isaac Cady	9 24
Nelson. Federal Dana 2.50 and 50c for <i>Mag.</i> ,	3 00
Newport. Nathaniel Post	5 00
New York. Church of the Puritans Mon. Con. Coll. 9.13, by D. Fairbank; 13th Street Presbyterian Ch. Mon. Con. Coll., 3, by A. Lester	12 13
New York Mills. Miss A. J. and E. J. A. 50c ea., for <i>Mag.</i> ,	1 00
Pomfret. "A Friend of a free gospel" for <i>Home M.</i> ,	2 00
Preble. Kate Van Hoesen	1 00
Rochester. C. C. Holton, by Rev. A. Ingersoll	2 00
Saratoga Springs. Silas Briggs, by Rev. John Lowrey	2 00
Seneca. Selah Hart	1 00
Strykersville. Arden Woodruff	15 00
Syracuse. Thomas C. Clark	2 00
Unionville. Isaac Swift	5 00
Walworth. Mrs. R. Copeland	3 00
West Bloomfield. Fem. Home Missionary Soc., 18.72 for <i>Home M.</i> , by Mrs. E. C. Smith; Coll. 15, Mrs. Sarah Eggleston 5, for <i>Mendi M.</i> , Myron S. Hall 5, Dr. W. F. Sheldon 3, J. C. Peck 2, M. J. Peck and Mrs. Leech 1 ea.,	50 72

West Hebron. From the Estate of a Sister, deceased, by Mrs. A. A. Wilson 4, Mrs. A. A. Wilson 2, Mary Fraser and Isaac Fraser 1 ea.	8 00
---	------

NEW JERSEY.

Bergen. "S. C. W."	10 00
Jersey City. James Howe for <i>Mag.</i> ,	1 00
Lodi. Coll. by Wm. Greig	30 50
Newark. Ellison Conger 25 for <i>Mendi M.</i> , James White 5 and 50c for <i>Mag.</i> ,	30 50

PENNSYLVANIA.

Centreville. Cong. Ch. and Soc. by Rev. U. T. Chamberlain	17 96
Clarkson. Free Presb. Ch., by Geo. McElhenny	5 00
Indiana. Free Presb. Ch., by Geo. McElhenny	11 00
Mt. Jackson. Free Presb. Ch., by Rev. W. Bushnell	5 00
New Milford. H. A. Johnson 50c and 50c for <i>Mag.</i> , J. S. H. and J. H. 50c ea.	2 00
Sterritania. First Cong. Ch. and Soc., by Rev. U. T. Chamberlin	13 22
Upsonville. Sylvester Smith and James Leighton 5 ea., Mary Smith and Jerod Marsh 1.50 ea., Others 4.25,	17 25

OHIO.

Bracerville. S. P. Ingraham	1 00
Bridge Creek. Harvey Gilbert 4.50 and 50c for <i>Mag.</i> ,	5 00
Charlestown. J. Carrington, by Rev. W. Burr	1 00
Defiance. Adon Ames for <i>Mag.</i> ,	1 00
Delaware. A. M. Puff, for <i>Mendi M.</i>	5 00
Fultonham. E. A. for <i>Mag.</i> ,	50
Georgetown. Rev. J. W. West and Mrs. West 5 ea.	10 00
Huntsburgh. C. B.	50
Lee. The donation of \$60 acknowledged in March from Edward Turner, Denmark, Iowa, was contributed by Dr. Wm. N. Hudson to const. CHRISTOPHER COLUMBUS HUDSON and LYMAN LORENZO HUDSON L. M's.	
Lockington. D. R. for <i>Mag.</i> , by W. W.	50
Madison. Contribution, bal. to const. EDWARD SMITH L. M., by Rev. C. W. Torrey	6 00
Mansfield. Mrs. Rachel Dickey for <i>Mendi M.</i> and bal. to const. MRS. LYDIA HERIOTT L. M., by A. L. Grimes	10 00
Mesopotamia. Mrs. S. O. Lyman	5 00
Penfield. J. B. Gaylord for <i>Mendi M.</i>	1 00
Rootstown. Church and Soc., by Chas. S. Sanford, Treas.	10 00
Ripley. First Presb. Ch. for <i>Home M.</i> , (5 of which bal. to const. MRS. S. HEMPHILL L. M.), by W. B. Campbell, Treas.	28 00
Sandusky. First Cong. Church, by L. H. Lewis	9 00
Saybrook. Wm. C. Sexton	2 00
Senecaville. Daniel Riggs, by Rev. R. Burgess	1 00
Sidney. WILLIAM WRIGHT 30 to const. himself L. M., J. F. F. and J. E. 50c ea., for <i>Mag.</i> ,	31 00
Wayne. John Andrews 30, to const. THOMAS ROBERTS L. M., Cong. Ch. 30, by Rev. Heman Geer	60 00

MICHIGAN.

Adrian. A. J. Hood 4.50 and 50c for <i>Mag.</i> ,	5 00
Clinton. Wm. S. Mills pangh, by J. O. Seely, Treas.	2 00
Milford. Sab. Sch. Scholars for <i>Mendi M.</i> by Webster Wells, Treas.	1 48
Ypsilanti. Jane Pixley	3 00

ILLINOIS.

Chesterfield. Cong. Church, by Rev. H. D. Platt	14 95
Big Rock. Ch. Coll. 8, Rev. John Parry and John Pierce 3 ea.,	14 00
Chicago. Plymouth Ch. Sab. Sch., 25 for ed. of a child <i>Mendi M.</i> , by Chas. S. Cushing, Treas., J. N. Davidson 10,	35 00
Coulterville. Ref. Presb. Ch., (Rev. W. F. George) for <i>Canada M.</i> , by Rev. W. Holmes	9 00
Eden. Ref. Presb. Ch. (Rev. D. S. Feris) for <i>Canada M.</i> , 18.75, Cong. Ch. 2.30, Benj. Crawford 2, by Rev. W. Holmes	23 05
Elkhorn. Ref. Presb. Ch. (Rev. A. C. Todd) for <i>Canada M.</i> , by Rev. W. Holmes	23 30
Elgin. O. Davidson 100, Cong. Sab. Sch. 25 for ed. of a child <i>Mendi M.</i> , First Cong. Ch. Mon. Con. Coll's. 20.60	145 60

Hopewell. Coll. by Rev. W. Holmes	1 25	Poquanoc Bridge. H. T. M., 50c for <i>Mag.</i> , Others	1 25
Lyndon. Sab. Sch. Contribution, for ed. of a child Mendi M., (1.32 of which bal. to const. DEA. A. R. HAWILTON L. M.) by John Roy	2 00	Rocky Hill. Capt. Wm. Butler	1 00
Marshall. Mrs. Mary C. H. Chapman	1 00	Salem. Rev. N. Miner, 1, Others 1	2 00
Old Bethel. Ref. Presb. Ch. (Rev. Jos. Wallace) for Canada M., by Rev. W. Holmes	11 20	Stonington. Miss Louisa M. Hart 1.25 for <i>Mag.</i> , J. W. Trumbull 1, H. R., Mrs. W. W., G. W. H. and E. P. H. 50c ea., for <i>Mag.</i> ,	6 06
Payson. William D. Perry	5 00	Uncasville. Mrs. S. R. R. 50c for <i>Mag.</i> , Others	1 38
Plainfield. Church Coll. for Home M., by I. Hagar	10 00	Waterford. W. G.	25
Quincy. L. Kingman	8 24		
Roscoe. Mrs. M. A. Cole	1 00		
Tiskilwa. H. Bacon, by Rev. D. Todd	1 00		
Tonica. Samuel Gibson by G. B. Hubbard	5 00		

INDIANA.

Sullivan. Lucius Badger 2 for Mendi M., and 1 for <i>Mag.</i> ,	3 00		
Thornton. "Friends," by C. A. Chawner	5 05		

IOWA.

Clay. R. Hunter	2 00
Kossuth. Free. Presb. Ch. Mon. Coll., by Rev. W. G. Kepbart	7 00
Newton. Free Presb. Ch., by Geo. Hanger	9 45

WISCONSIN.

Cambria. Berea Church of the Welsh Cal. Meth. Church for Foreign M., by Robert E. Hughes	27 00
Delavan. Hiram Phillips 1.50 and 50c for <i>Mag.</i> ,	2 00
Eau Claire. Thomas Barland	1 00
Elkhorn. J. M. Morris 1, Johnny and Willy Morris 1,	2 00
Racine. Contributions by the Welsh Auxiliary Soc. of Wisconsin; Cambria 22.58, Milwaukee 17, Engedi 13.92, Lake Emily 12.43, Salem 5.60, Dodgeville 5, Genesee 5, Jerusalem 4.03, Bethany 3, Rock Hill 2.47, (91.03 less 3.83), by Hugh Elias Treas., Mrs. N. D. Smith 5,	92 20
Raymond. Mrs. Mary Sands and Miss S. J. Sands 1 ea.,	2 00
Springville. Rev. A. C. Hand	1 00
Westfield. Cong. Ch., by J. B. Norton	4 00

MINNEOTA.

Minneapolis. Plymouth Cong. Ch. Mon. Con. Coll's. 4.25, by Cyrus Snow; "Two Friends" 1,	5 25
---	------

KANSAS.

Clinton. C. C. S. for <i>Mag.</i> , by Rev. J. C.	50
---	----

Collected by Alanson Work.

(\$97.65)

CONNECTICUT.

Colchester. Erastus Day and E. Carpenter 50c ea., and 50c for <i>Mag.</i> , Others 1.25,	3 25
East Lyme. B. E. Champlin 50c and 50c for <i>Mag.</i> , Others 3.83,	4 83
Franklin. Herman Gager 1 for <i>Mag.</i> , C. A. 50c for <i>Mag.</i> , Rev. J. R. A. 50c,	2 00
Hadlyme. W. H. D. and Rev. J. C. F. 50c ea., for <i>Mag.</i> , Others 65c,	1 65
Hamburg. Rev. E. F. Burr 2, S. H. Lord 1, Others 1.37,	4 37
Hartford. Fourth Ch. Mon. Con. Coll.	3 66
Killingly. Mrs. M. D. for <i>Mag.</i> ,	50
Lyme. J. M. Beebe. O. I. Lay, Miss Mary Sill and Wm. E. Coult 1 ea., Mrs. P. E. Matson 50c and 50c for <i>Mag.</i> , R. C. 50c for <i>Mag.</i> , Others 1.75,	7 25
Marlborough. Amasa Carrier 1, Others 2.51	3 51
Montville. T. F. 50c for <i>Mag.</i> , Others 38	88
Mystic. I. G. Braman and A. B. Taylor 1 ea., W. P. H. 50c for <i>Mag.</i> , Others 1.25	3 75
Mystic Bridge. John Edmonson 1 for <i>Mag.</i> , Geo. Greenman, T. S. Greenman, Thomas Ryley, Ebenezer Denison, W. B. Haynes and W. W. Brainard, 50c ea., and 50c ea. for <i>Mag.</i> , C. G., J. C. Dr. A. W. B., W. L. J. D. M., A. G. B. and E. H. 50c ea. for <i>Mag.</i> , Others 1.25	11 75
New London. Chas. D. Boss 4.50 and 50c for <i>Mag.</i> , Rev. G. B. Wilcox 3, O. A. Mudge, H. P. Haven and Wm. H. Starr 2 ea., Frink and Prentice 2, E. B. Jennings 1 for <i>Mag.</i> , J. R. Bol's and N. Caultkins 1 ea., O. Woodworth 50c and 50c for <i>Mag.</i> , T. U. R., J. B. and M. R. 50c ea., for <i>Mag.</i> , Others 2.75,	24 25

RHODE ISLAND.

Ashaway. J. L. S., J. R. W., Rev. J. C. and W. B. B. 50c ea., for <i>Mag.</i> , J. D. B. 50c for D. Worth, Others 1,	3 50
Westerly. Stephen Wilcox 2, Joseph Quay 1.25 and 50c for <i>Mag.</i> , Wm. Maxon 1 for <i>Mag.</i> , H. R. Hall and Rev. A. L. Whitman 50c ea., and 50c ea., for <i>Mag.</i> , J. G. E., T. W., C. M., J. M. and P. C. W. 50c ea., for <i>Mag.</i> , Others 1.27	10 56

Collected by Rev. J. S. Davis.

(\$140.61)

ILLINOIS.

Polo. Presb. Church	32 00
Sterling. Cong. "	2 53
Geneseo. Cong. Church 50, Baptist Ch. 5.70	55 70
Jericho. Dea. J.	25
Montgomery. M. E. Ch.	2 77
Piano. Cong. Ch.	1 58

IOWA.

Burlington. Cong. Ch.	2 15
Columbus City. " "	1 60
Crawfordsville. United Presb. Church	1 78
Eddyville. Cong. Church	46
Fairfield. Coll. in Hall	4 95
Keokuk. M. E. Church	7 90
Lucas Grove. Cong. Church	2 00
Muscatine. " "	21 00
Ottumwa. Coll. in Court House	1 45
Wayne. Cong. Ch.	2 50

Collected by Rev. J. F. Boughton.

(\$53.83)

OHIO.

Al. Individuals	2 97
Bryan. G. L. S. for <i>Mag.</i>	50
Delta. Coll. 1.05, Individuals 1.25	2 30
Lena. Coll. 3.34, S. L. 25c.	3 59
Ottakee. Individuals	2 54
Ridgeville. Coll. 1.87, Mrs. I. W. W. (Linen) 75c	2 62
Stryker. Coll.	88
Wauseon. Individuals	1 50
West Unity. Coll. 2.01, Others 35c.	2 36
Williams Centre. Coll.	1 71

INDIANA.

Angola. Coll. 1.91, F. C. Chapin 1,	2 91
Bristol. Individuals	75
Brockville. Coll. 1.43, Others 75c,	2 18
Corruna. Individuals	2 00
Goshen. " "	75
Hathaway's Corner. Coll. 68c. Others 82c.	1 50
Kendallville. Individuals	1 00
Lake Gege. Coll. 1.31, Individuals 1.50,	2 81
Laporte.	25
Ligonier.	25
Mishewaka. Individuals	2 50
Oriand. Coll. 1.35, Individuals 1,	2 35
South Bend. Individuals	2 25
Waterloo. " "	75

MICHIGAN.

Halls' Corners. Coll.	5 15
Hillsdale College. Coll. 3.73, W. L. S. 25c.	3 98
Reading. Coll. 1.33, Elder L. S. P. 25c.	1 58

Total, \$2,976 96

LEWIS TAPPAN, Treasurer.

D. D. Nicholson, Printer, 199 William St., N. Y.